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After a brief but adequate introductory discussion of the principles embodied in European conciliation and arbitration laws as compared with those of the United States, Canada, and Australia, Dr. Junghann describes the merits and demerits of the various acts passed by the governments of the three countries in their capacities as settlers of labor disputes. In his opinion the United States government has been very successful as an arbitrator in industrial disagreements, and the American example demonstrates that government arbitration and conciliation boards, if sensibly organized and managed, can be of great worth. However it should be remembered that the United States laws have reference only to employees of railroads, or, in other words, that the government has to deal only with a comparatively well-educated group of workers, a group which stands relatively high in its standard of living. On the other hand, the experiences in Canada and Australia, where arbitration and conciliation have been extended so as to take in groups of workers of lower standards, have been far less favorable. Here the results have shown that the possibilities of success of government boards are very limited, and that their application in the settling of labor disputes in general involves two inherent dangers: (1) that arbitration courts may be used solely by the socialistic laboring class as a new medium of warfare against the employers, and (2) that through these arbitration courts, laws and regulations have been made which it would be very difficult to carry out. In Canada public opinion and in Australia the power of the state were depended upon for the enforcement of the governmental decisions, but public opinion and the state were found insufficient for the task. Whenever the rights which the court decisions gave were not satisfactory to either side they were corrected by brute force. This leads the author to ask this question: Is governmental power sufficiently strong to turn in favor of social justice the iron economic law, the law which regulates price by means of supply and demand? He then points out that whenever laborers and employers, in efforts to settle their disputes, resort to the ultimate means, namely force, they do not try to settle what is *just*, but who is the *stronger*. Dr. Junghann thinks that arbitration courts could perhaps obtain more practical results if they would disregard all subjective sentimental considerations pertaining to "right" and "justice" and would render a decision based on purely objective considerations which take account of the relative strength of the opposing parties. Perhaps capital and labor would then more and more transfer their battles from the street to the trial-room of arbitration and conciliation courts.

Interpretations and Forecasts. By VICTOR BRANFORD. New York: Mitchell Kennerley, 1914. 8vo, pp. 411. \$2.50.

This book consists of a group of papers which apply to a study of contemporary society the evolutionary doctrine as to both principles and methods taught by the Edinburgh School of Sociology. The writer pictures a "Eutopia"

which will diffuse throughout the community the life of the spirit. He seizes upon some suggestive categories of spiritual civic service in pre-Reformation Christendom and applies them to the evolution of the modern city.

In the mystery and morality plays of the Middle Ages, religion and education co-operated in the uplifting of man and the idealizing of woman. So today, in the civic theater, the muses must be invoked and, by the dramatization of history, the people of today, as the gilds of old, be incorporated into contemporary culture. But this cannot be done until the poets, artists, and musicians turn again and speak to the heart of the ordinary man. We must regain that unity of life which existed in the Middle Ages when the friar left the cloister to administer to the people, and church and gilds joined hands to produce the drama. The university and the church must be reunited to the city. Mr. Branford claims that this great work of synthesis can be achieved in the social settlement which is the natural laboratory of artist, economist, biologist, theologian, and civic student.

The second part of the book points to some existing institutions where these two poles of life are being linked. Outlook Tower in Edinburgh, Toynbee Hall in London, and the social settlements in connection with American universities are heralds of the new order. The civic survey and the city-planning movement, the public pageant, and the influence of woman with the power of love to subordinate the economic to the human—these are some of the regenerating forces. In the establishment of a nobler citizenship, civics will embrace the eugenic ideal of physical perfection in the higher conception of social inheritance.

The central problem expounded in the book is clear but the exact relation of the subordinate parts to the main theme is not always definitely shown. The historic diagnosis has given ideas more or less familiar an interesting and a novel emphasis.

Poverty and Waste. By HARTLEY WITHERS. New York: E. P. Dutton & Co., 1914. 8vo, pp. ix+180. \$1.25.

The main cause of poverty, argues the author of this book, is the production of luxuries due to the extravagant demands of the rich, and the consequent diverting of capital from the production of necessities for the lower class. The upper class must abstain from their luxurious and frivolous consumption, thereby check the production of such goods and allow capital and energy to be set free for the production of necessities—this is his injunction to this class of consumers, upon whom he would place the burden of reform.

While it is undoubtedly true that capital is diverted from the production of ordinary necessities of life to that of luxuries, it is a fact that large profit lies in the latter field, and unless an increase is brought about in the purchasing power of the great mass of workers, insufficient demand would arise for the